

**"Commit thy Way—Oh Weeper."**

(Paul Gerhardt, German pastor, was the author of this, one of the most remarkable hymns ever composed.)

Commit thy way—oh weeper,  
The cares that weigh thy soul,  
To him who is thy Father,  
Who makes the world to roll.  
Unto the Lord—who guideth  
The wind and clouds and sea,  
Oh, doubt not, he will guide thee,  
A pathway, too, for thee.  
Trust also—for 'tis bootless  
To murmur, and to fret;  
The Almighty arm is doubtless  
Full strong to bear thy load.  
In him—hide all thy sorrow  
He'll put thy fears to flight,  
And make a glorious morrow  
To crown thy head with light.  
And he shall bring it nigh thee,  
The goal thou long hast sought,  
Though now it seems to fly thee,  
Thou shalt at length be brought.  
To pass from grief to gladness,  
From night to clearest day,  
Where doubt and fear and sadness  
Shall all have passed away.

**The Amen Corner.**

Malice, like measles, may remain hidden for a time but the moment you get hot it will break out all over your face.  
Probing the Bible with cold intellect to find truth is like probing the brain with cold steel to find thought.

I have noticed that people who believe in mixing politics and religion generally manage to put politics in their religion without putting any religion in their politics.

A religious paper in the house where the altar fire gives forth nothing but smoke, will often start a blaze that will light and warm every nook and corner in the house.

When the devil wants make a liar of a boy, he gets his mother in the habit of telling society fibs.  
The only thing about some Churches that tells which way they are aiming is the steeple.

Growing is the voice of greed. That is why a dog growls at you when he is busy with a bone. And that is why a man growls at you for interrupting him when he is busy.

The shabbiest thing about our modern Christianity is that it excuses a man for being a brute when he is busy. One of the most unapproachable men I know is an eminent Christian worker who claims the right to be impolite on the ground that his work is more important than shaking hands with folks.

If God was as unbecomable as some of his children, we would never have the courage to pray to him more than once in a life time.

When "pray" rhymes with "play" it's a jingle; when "pray" rhymes with "obey" it's a joy.  
The blindest storm cloud has God's promise written in letters of light across the back.

The Sunday School is a good thing in its place but it was never intended for mother's place. There are mothers who put their babies in Sunday School just as they put eggs in an incubator.

The critic's effort to rid the Bible of difficulties is like the child's effort to scour a clean floor with a dirty rag. Difficulty and dirt are made where there were little or none before.

We do not need to possess more truth until the truth we have possessed us.  
Satan takes more pride in the piety of some men than in the sins of others. The piety for instance that puts a bank note in the collection plate and puts off paying the washerwoman at the cost of her Sunday breakfast.

If you don't want to be betrayed into the hands of the enemy keep an eye on your temper. A bad temper rarely fails to give a man away sooner or later.

When a man gets in a pet he says he is nervous. When he is sullen it is his liver. When he feels like snapping your head off and tells you so he calls it indignation. When he whoops around the house like a maniac, yells at his wife, knocks over the chairs and throws the things after the cat he is letting off steam.

When he succeeds in doing something that he can't lay to any natural causes he lays it on the devil. Once or twice in a life time we come across a man who shoulders his own sins and confesses that he is too mean to live.

Our children may step in our tracks with safety only as our footprints fall in with the footprints of Jesus.  
We are not heard for our much speaking, but man who never speaks but two minutes at a time in his closet does not need a veil to cover his face when he goes down the street.

No man knows what it is to live for Christ who has not learned to live for Christ. You don't live for a stranger but for a friend.

If you have found your religion a sour pickle, do try to get other people in the same pickle. Get a better article yourself, and when your friends see that you have made a good investment they will be more apt to give you a hearing.

The shabbiest side of our modern life is its greediness. We gulp down every hour of the six days God gives us and sit up nights to devise ways and means to cheat him out of the only day he has reserved for himself.

God always comes to our help in the nick of time. What a great many folks are fretting about is that he will not come ahead of time, and let them know that he is on hand.—Rev. E. L. Fell, in Southern Presbyterian.

An important thing in the training of children is to teach them to finish what they begin. If a little girl is making a dress for her doll she ought to be taught to finish it, and not to lay it away half done and begin another dress or to seek some other amusement. It may be said that it is a matter of no importance whether the doll's dress is finished at all or not. Yes, but it is a matter of some importance that your child shall not get into the habit of leaving unfinished the unimportant things of childhood; the habit will cling to them when they have to deal with important things of later life. A child who will begin one thing and quit it unfinished to make another and that again for something else, is laying a poor foundation for the future. And the parent who permits a child to form such a habit is responsible for that child's failure in life. One thing begun and finished is worth many things begun and unfinished. With an eye to the future life of your children teach them to finish what they begin though they be making nothing but doll's dresses or building houses of wooden blocks.—A. R. Presbyterian.

**Contentment.**

"A man's life consisteth not in the abundance of the things which he possesseth," but it does consist largely in the way in which he regards his possessions. The wear and tear of getting their possessions, and the burden of keeping them, destroys all the comfort of life for some people, and the desire for things they cannot get robs them of comfort in what they already have.

Covetness is put in the category of vices which no right-minded person would for a moment tolerate.

In Eph. v. 3, the worst sins are mentioned. "Or covetness, let it not be once named among you, as becometh saints;" and in another of St. Paul's epistles he ranks it with the most unchristian vices, and calls it "idolatry." It must have a very bad root. God must have known it would be a root of bitterness in any soul, which would bear very poisonous fruit, or He would not have put upon the tables of stone written with His own finger the command, "Thou shalt not covet," specifying particulars and finishing with: "Nor anything that is thy neighbor's." St. Paul says: "Let your conversation or [conduct, your manner of living, your habit of mind] be without covetousness." Why? For the best of reason: "for He hath said, I will never leave thee, nor forsake thee."

Cheerfulness and contentment with our lot is not altogether a matter of temperament. It is a matter of nature with some people to look always on the bright side, and to be happy in their surroundings, whatever they may be—and such comfortable beings are to be congratulated. But what nature has not done for those less fortunate, grace surely can and ought to do. St. Paul gives the deep and sufficient reason for a contented spirit: "For He hath said, I will never leave thee, nor forsake thee." It is very sweet to accept whatever He gives, and enjoy it in partnership with him; yes, a thousand times more sweet than to possess an abundance of all the heart could wish without his fellowship and favor.

It may help some who are disquieted because of unwelcome changes in the lot of life to sing with melody unto the Lord Madam Guyon's hymn of peace:

"My Lord, how full of sweet content,  
I pass my years of banishment!  
Where'er I dwell, I dwell with Thee,  
In heaven, in earth, or on sea.  
To me remains no place nor time;  
My country is in every clime:  
I can be calm and free from care  
On any shore, since God is there.

"While place we seek, or place we shun,  
The soul finds happiness in none,  
But with a God to guide our way,  
The equal joy is ever stay.  
Could I be cast where Thou art not,  
That were indeed a dreadful lot;  
But regions none remote I call,  
Secure of finding God in all."

Boys and Girls.  
Until the ages of eight, nine or ten, boys and girls engage in nearly the same sports, if permitted so to do, and enjoy them equally. A girl can climb a fence or a tree as well as a boy. She can skate and coast or run as well as a boy. But when she is taught that all boyish sport is improper for girls, and is kept in the house and employed chiefly in sedentary occupations, she becomes weaker in mind and body than her brothers, who live boys lives.

Many girls enjoy boy's sports as occupations, not because they are masculine, but because the exercise they give is vigorous, and calls into exercise various capabilities of the body and mind.

If you have the giving out of books from a library to boys and girls, and by way of experiment give a boy a girl's book, he will almost invariably bring it back without reading it, and with some sort of contemptuous expression as to its contents. But if you give a girl a boy's book, she will not bring it back unread; she enjoys the out-door character of the book, and in her secret heart, in nine cases out of ten, wishes she were a boy.

There are mothers—possibly those who think a mistake was made in the sex they assumed when they came into the world—who permit their girls to share all the sports of their brothers and enjoy the freedom and variety and vigor of the boy life. There are mothers who insist on having their boys learn to do what is commonly considered the work of girls, and who do not find that it makes boys feminine any more than participation in boy's work makes girls masculine. Either sex can harness a horse, hoe in the garden, cook, wash, iron, sweep, sew, without changing by so doing their essential natures.

In our schools and colleges for girls are taught light and heavy gymnastics, rowing, swimming, and athletic exercises without regard to sex, though regard is had to the fitness of the individual scholar for the exercise given her. In mixed schools, where physical exercises form a part of the daily routine, no distinction is made between boys and girls, both take the same exercises, and enjoy them with apparently equal zest.

All this is in the right direction, and when the clothing of girls shall be, and continue to be along into womanhood, as free and untrammeling as that of boys and men, the time will have gone by when physically women will be to so great an extent the "weaker vessel."

A gentleman, one day conversing with a watch-maker upon the dishonest practice of persons in his way of business, was thus addressed by him: "I served my apprenticeship with a man who did not fear God, and who consequently was not very scrupulous in the charges which he made to his customers. He used frequently to call me a fool, and tell me I should die in a work-house, when, in his absence, I used to make such charges as appeared to me fair and honest."

In course of time I set up in business for myself, and have been so successful as never to have wanted a shilling, whilst my master who used to reproach me for my honesty, became so reduced in circumstances as to apply to me for a couple of guineas and did at length himself actually die in a workhouse."

"We have but to look, at the sublime lessons of nature in order to learn how, in every portion of this globe, both on the earth and under it, in every sentient creature, in every flower and tree, in the vegetable as in the animal kingdom, there is a marvelous provision for man's happiness and enjoyment. The earth under our feet and the heavens above bear hourly witness that love has been the source of every fact in nature. If, then, there is misery, suffering and wrong among men, it must come from them, and from their ignorance and selfishness. It is for them to obey the eternal laws of right, to fulfil the designs of the Creator, to bring among men and in human institutions the same harmony, the same beneficence, the same joy and progress, which it was clearly the design of the Creator to give to all his creatures."

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